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CHRISTIAN WARFARE

K
DEFENDED AND RECOMMENDED IN A

S E R M O N

INTENDED TO HAVE BEEN PREACHED BEFORE
THE VICE-CHANCELLOR,

AND THE UNIVERSITY AT ST. MARY'S CHURCH,

CAMBRIDGE,

ON THE 28th OF FEBRUARY, 1794, THE DAY APPOINTED FOR

A SOLEMN FAST.

Arise, O Lord, and vindicate thy cause.

Deliver such unto Satan, for the destruction of the flesh, that the spirit may be
saved in the day of the Lord.

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CHRISTIAN W. FARRAR

S. E. R. M. O. N.

INTENDED TO BE A NEW EDITION OF THE

THE VICE CHANCELLOR

AND THE UNIVERSITY AT THE UNIVERSITY OF

CAMBRIDGE

ON THE 18th OF JANUARY 1851 THE DAY ASSIGNED FOR

LAST.



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W. P. Long, Cambridge.

[Printed and Published by]

MATTHEW X. 34.

"THINK NOT THAT I AM COME TO SEND PEACE ON EARTH: I COME NOT TO SEND PEACE, BUT A SWORD."

THE evils of war have, in all ages, been much exaggerated, and most unjustly portrayed by a set of men, who have obtruded themselves into notice, by assuming the prostituted name of Philanthropists. Our ears are stunned with the suppositious cries of widows and orphans: our eyes are shocked with the ghastly sights which our imagination forms, of the dying and the dead; and we shrink back with horror at the ideal picture; and our hearts are wrung with anguish at the well-dissembled tale of battle scenes, which paints, with all the glow of eloquence, and with all the invention of fancy, the public and domestic afflictions ever attendant upon war. Whole countries, we are told, are depopulated and laid waste. Misery and despair, famine and pestilence succeed in dread order; the ties of kindred and friendship are dissolved; the bands of society are loosened and broken up; the noble pride of

patriotism no more swells the bosom. The sense of man's own dignity no more impels him to a vigorous struggle against oppression. The human mind loses all its nervous elasticity, and becomes supple and abject. Says the tyrant, 'Let there be despotism, and there is despotism.' He issues forth his withering fiat, and the people obey in contented silence. All nature is nerveless and inactive. These and such like are the senseless declamations which are poured out in the cause of humanity, (as they call it) against all wars, and all authors of wars. They are preached up to support the rights of man, the new-fangled doctrines of equality, the true principles of universal liberty!! They truly may be called rights, for they establish the right of doing wrong; the right of a licentious will over all equity and justice; the right of the slave over his master!! Perish such rights for ever, and live our religion, our constitution, our property, and our establishment!

But these appearances of arguments against wars, shadows as they are, must be answered, though perhaps it would be but justice to these modern sophists, to answer them by actions rather than by words, a mode however which, mercy and forbearance, the characteristics of our religion, restrain us from pursuing. In the first place then, ought to be ranked the divine authority, which is to be found in so many parts of the holy scriptures, for carrying on wars in general in support of our faith and religion; and consequently

consequently justifies the present war against that horde of blasphemous infidels and rebellious republicans, who have usurped the dominion of a neighbouring country. The banditti that inhabit this "arsenal of impiety," this horrid aceldama, have either murdered, or banished from their splendid palaces, all of the virtuous and dignified orders of men, in the persons of their clergy and nobles. And this nation of Neros, to compleat their climax of cruelty, have dared, with unhallowed hands, in the open face of Heaven, to shed the innocent blood of the Lord's anointed king, and his guiltless consort; a woman, (if it is possible she could be a mortal) of the most transcendent amiableness and exemplary virtue, in spite of the malevolent tongue of slander, and the loud clamours of calumny. She was "without earthly spot or blemish." Thus these assassins have arrived at the acme of human barbarity, and nature can no more; it baffles the power of invention to out-go them in their intuitive system of destructive cruelty! One would have thought that the glorious day-star on high, and all the host of heaven, would have with-holden their light, and have disdained to shine on so foul a deed. But the age of miracles is gone! That of sophistry, impertinent inquiry and scepticism has succeeded; and the grace of implicit faith is extinguished for ever! Morality and virtue they have driven from their land, and rooted from their soil, and in sad return, this ill-fated country is sown with the seeds

of those thrifty plants, irreligion and depravity. Folly and vice, cruelty and bloody persecution, universal licentiousness and anarchy are there triumphant. Friendship among them is extinct, except that kind of friendship which, as a bond of union, and through mutual fear, subsists in a band of robbers. Honesty and integrity are extirpated. Piety and religion are hunted down like wild beasts, and are even become the subjects of sportive insult. Oh! what a revolution for these unfortunate, virtuous exiles! And what hearts must we have to contemplate, without emotion, that elevation and that fall! What Christian can behold these wretched outcasts wandering about the metropolis, not having "where to lay their head," without picturing to himself the patient, gentle and placid countenance of Jesus himself, in each of these living martyrs, who bow with such mute submission to the afflictive decrees of Providence? The very focus of virtue and forbearance is concentrated in this sacred order of men, in being patient of injuries, when, by their known influence over the human mind, they might have easily avenged them. But they chose rather, "a far more exceeding and eternal weight of glory," in suffering for "righteousness sake." Like the blessed Jesus they were "despised and rejected of men," like him they were reviled, but "reviled not again." Nevertheless the thunderbolts of God's vengeance will at last overtake this guilty nation, and, by the grace of God, we are commissioned
in

in part to execute his dread commands. It is a peculiar dispensation of Almighty God, in his infinite goodness and mercy, to appoint us, whom all the nations of the world have justly stiled, The Noble and the Generous, to exterminate "this rebellious people," and to "cut them off from the face of the earth." "I have spoken it, saith the Lord of Hosts." Let their impure blood further moisten those furrows, they have already fertilized with the precious blood of martyrs! Let their bones whiten those plains they have already chequered o'er with the blood of the guiltless! And may they receive no other ablution, than from the unconsecrated "rains of the sweet heavens," and the cold unhallowed dews of the earth! Let us then hasten to fulfil the word of the Lord; however, let it not be done in the anger of our heart, but with true christian moderation, to show that deluded nation, with what reluctance and heart-felt sorrow, we execute this dreadful, but just sentence against men, who, although abandoned atheists, we, as Christians, still acknowledge to be our fellow-creatures.

With regard to the calamities of war, shall we not find them to be merely ideal? If the human race is somewhat thinned by it, are not our poor lessened in number necessarily; and will not this diminish the quantum of national misery? If the earth cannot produce wherewithal to clothe the naked, and to feed the hungry, because they are so numerous, is it not clear to a mathematical

thematical demonstration, that if the population of a country is cropped a little of its exuberance, that the mass of the people will be more amply and even luxuriously provided for? Again—if the commerce of a country is not able to find employment for its population, so as to import into the country a sufficient quantity of grain to supply its natural deficiency, is it not evident that either the rich must live less luxuriously and maintain the indigent, or the poor must starve? But why should the wealthy be stripped of their riches, to contribute towards the livelihood of these superabundant poor, when they might serve their country so essentially, either in the wars, or in the cultivation of our West-India islands? As Dr. Robertson has very justly observed, “this display of riches is not the effect of an ostentatious and inconsiderate dissipation; it is the natural consequence of successful industry, which, having accumulated wealth with ease, they are entitled to enjoy in splendor.” Another grand argument, Fellow Christians, I will adduce in favour of wars which was recently brought forward in that august assembly, the house of commons. The learned member having, with his accustomed logic, expatiated upon the inanity of argument in the common-place declamations against wars, proceeded very properly and truly to state, that so far from war being a calamity, that it was, in the end, a blessing, “a consummation devoutly to be wished,” for that it swept off the refuse and scum of the earth,

earth, of which the army is composed, and that as it was the common sewer of profligacy, profaneness, immorality, and the most abandoned manners, the field of battle was the fittest depot to receive these heterogeneous skimmings of the impure part of the christian world. And as human creatures must be sacrificed in all wars, it is a singular advantage to this country, which I, in the grateful fulness of my heart, can only ascribe to the divine favour, that we are blessed with the means, at the same time, of avenging the cause of Heaven in fighting for our religion (which, believe me, is in danger) and likewise, of drafting off from time to time, the most worthless members of society. But if we wanted any further argument than human, to establish the advantages and justice of wars, I shall appeal to an authority which must be indisputable; to the words of the Son of God himself; to the blessed Jesus, our Saviour, our Mediator and Advocate, who has told us expressly that his blessed doctrines would be opposed by "wolves in sheep's cloathing," by these philosophical unbelievers (as some of these wretches stile themselves) who, under the mask of rational inquiry, have broken down the fences and "strong-holds" of religion, and have substituted a meretricious one, which they call the religion of nature and reason. Therefore our Lord says, "Think not that I am come to send peace on earth: I come not to send peace, but a sword;" meaning undoubtedly that we should strenuously,

strenuously, and with even the hazard of our own lives, and the sacrifice of those of our enemies to the utmost of our power, "defend and ever hold fast the true faith." I am fully persuaded that in these sentiments, I not only coincide with the enlightened heads of this university, (who now form part of this respectable auditory) which is at once distinguished for its profound learning and its liberality of sentiment; not only likewise with our dignified and reverend fathers of the church, (at this time assembled in the high court of judicature, advancing the dignity of the crown, and the welfare of the people, by their sage deliberations) but also with the whole sacred order of God's vice-gerents.

We are called upon this day, first, "to thank Almighty God for all his mercies and loving kindnesses to us," in having enabled us, by the assistance of his "mighty hand, and stretched out arm," to discomfit our enemies, "to abate their pride, to assuage their malice, and confound their devices." "Our fathers trusted in him, and were holpen," and since last, we offered up our prayers and petitions in general humiliation and abstinence, the British arms have been crowned with unparalleled success, and the finger of Providence has appeared in all our victories. Secondly, We are called upon this day, in all humility and godliness, with fasting and praying, humbly to implore forgiveness, and "pardon of our sins," and to beseech Almighty God, in his infinite goodness, to "avert those

those heavy judgments which our manifold provocations have most justly deserved," and to pray for a continuance of his " blessing and assistance on the arms of his Majesty by sea and land," and that he will, in his infinite mercy, exterminate this race of infidels, and finally crush and annihilate this " enemy to all christian kings, princes, and states, who, not having the fear of God before his eyes, trusteth in violence, and delighteth in blood." " Be unto us, O Lord, a rock of defence against our unprovoked enemies; who, having cast off the fear of thee, are labouring to overthrow the religion, laws and government of the world." " Arise, O Lord, and vindicate thy cause;" " Deliver such unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of Lord," " Let them be clean rooted out," and " give unto us the promised land," " For thou art a merciful God, full of compassion, long-suffering, and of great pity."

I shall now address myself, in particular, to the younger part of this splendid and enlightened audience, and I trust that the honest zeal of my feeble endeavours to promote the honour, reputation and welfare of this university, will not be deemed importunate, and officious by my young hearers, or nugatory and unuseful by the learned heads, who so deservedly preside in this assembly.

It is to you, ye generous youths, that your country looks up for its future glory; for the

future support of its religion in its present unspotted purity. And let me entreat you, as you value that religion, and that purity which is its characteristic, not to indulge yourselves in licentious inquiry ; not to range about in the wild sallies of speculation. Free inquiry in theological pursuits, is the beginning of scepticism and irreligion, and ought therefore to be shunned. If scruples and doubts once arise in your young minds, that impetuosity which is natural to youth, will spur you on to disbelieve all divine revelation whatever, and stamp you with the horrid and odious names to true Christians, of Arians, Socinians, and Deists. You will feel your vanity flattered by the arrogated name of philosophers, and your vitiated powers of reason will even absolve you from all appearance of guilt in holding these faithless opinions. Your lofty notions of independency, will, without hesitation, justify the criminality of forming wild creeds, the offspring of your own heated brain, and will even substantiate the right of judging for yourselves on the subjects of religion and government. Oh ! most egregious arrogance ! And oh ! most ill-fated mildness in our laws, to suffer that arrogance to boast of its impunity ! Deluded youths ! remember, our holy religion in its present reformed purity, was framed by " wiser heads and better hearts than yours," it is with regret and anguish that I repeat, " and better hearts than yours," for it is but too apparent, that among you even, a most daring spirit of inquiry

inquiry unrestrained by law or morality, has gone abroad, which has a direct tendency to overthrow all religion and good government. Some of you have fostered in your bosoms, this deleterious plant, called Inquiry, and have "with unblushing front," openly avowed yourselves republicans and deists; but I have no scruple in asserting, when these monsters are unmasked, that all professed republicans are, in truth, anarchists, and all professed deists are, in reality, atheists. Happily for us however, the tocsin of the church was sounded in time for its salvation, and those generous, though but too timid exertions of a pious and enlightened populace in the towns of Birmingham, Manchester, and Cambridge, have absolutely preserved inviolate our religion and government, and at once given to the world a striking example of the people's gratitude, and of our truly Christian moderation.

But I need not paint to you the evils attendant upon all inquiry into the doctrinal points of our faith and of our religion. I trust that you have, and will further avail yourselves of the salutary advice given you last year by the late learned and truly pious Vice-Chancellor, who, with all the true ardour of a Christian divine, combined with all the force of reason, represented to you the danger of combating established creeds, at the time of your novitiate in the university, for then your young minds, raw and inexperienced as they must be, are apt to be led away by first impressions, which, when directed against the

“ true faith,” that is, Christianity, must end in scepticism, hardened, and in this country, “ altogether unprofitable.” After you have entered into holy orders ; (as he very ably remarked) after you have quitted the university, and ceased from your academical labours, is quite time enough, (if you are still determined with finite minds, to probe into infinity) to indulge in theological inquiries, which, when investigated with mathematical precision, without the aid of faith, necessarily lead us to that uncertainty of mind which arises from the contemplation of an unproved theorem. It may indeed be opposed by those rigid moralists, whose too tender consciences would prompt them to avoid the least imputation or shadow of perjury, (for strictly speaking, it may be called a kind of perjury to subscribe and swear to what you do not know, or knowing, do not believe in,) that this is not consistent with the immutability of truth enjoined in the Christian moral system. But these perhaps honest scruples, are easily done away, by the accommodation of an university grace, or by the perusal of a chapter or two, in the immortal work of Mr. Archdeacon Paley. When perjury is the *sine qua non* of the preservation of our present religious establishment, I do not see the immorality of deviating a little from the truth. We have even the authority of the God of truth himself, for so doing, in subserviency to his own good and gracious purposes, who put “ a lying spirit” in the mouth of prophets, to bring evil upon

upon Ahab, by persuading him to go up to Ramoth Gilead, (under the promise of a compleat victory) to meet the just reward of his wickedness, in being slain. The holy Apostle also, St. Paul himself “ became all things to all men, that he might by all means save some :” and he says to the Corinthians, “ Being crafty, I caught you with guile :” and to the Romans, “ If the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner ?” Now, who is there that will seriously balance the evil of one solitary instance of constructive perjury, altogether innocuous in its effects, with the evils attendant upon the loss of our religion ; the abolition of all happiness here and hereafter ; the abolition of Christianity, which “ gives to virtue its sweetest hopes ; to impenitent vice its greatest fears ; and to true penitence its best consolations ?” “ It has God for its author ;” exclusive “ salvation for its end ; and truth, without any mixture of error, for its matter.”

Having thus shown the danger of being guided by too refined and too severe principles of morality, arising from an universal and invariable observance of the truth, and having divine authority for this anomalism, I shall proceed to the more immediate object of this discourse.

That wars are in some measure necessary and advantageous to a country, has already been clearly ascertained. But though we are enabled thereby to disencumber ourselves of the poor
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and profligate ; it may be argued that when a nation is drained of these, that the middling orders of society, from the consequent accumulation of taxes, (the bulk of which of course do, and ought to fall on them) will, in time, be unable to support themselves under the increasing imposts, and finally merge in the lower class. This certainly is the case now, in some degree, but it is only so with the inferior order of tradesmen, who are of little or no consequence, but who nevertheless have deserved well of their country, as voluntary, and patient victims of loyalty, in their support of a war against the invaders of all religion and good government. They have shown to the world, that they even disregarded their own interests, and have even ruined themselves to support our heaven-born sovereign in his generous exertions to preserve the rights and liberties of the people uninjured, in his own gracious custody. What a noble instance of true patriotism ! What unparalleled virtue ! What a victory of intellect over sensuality, to withstand the temptation, groveling and worldly as it is, of providing for themselves and their families ! They strictly followed the divine precept of our Lord, in taking “ no thought for the morrow, as to what they should eat, or what they should drink, or wherewithal they should be clothed.” Their exalted minds were superior to such earthly ideas. “ Verily I say unto you, they shall have their reward ; not here in this world, but hereafter in heaven. Till then let them be comforted

comforted by the words of our Saviour, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." If, however our loyalty to the best of kings is not a sufficient stimulus to support him in the necessary expences of a war, to the utmost of our power, let the words of our Lord himself convince us of the propriety of it; "If any man take thy coat, let him have thy cloke also:" the evident meaning of which is, that when taxes are levied, and found insufficient, as now; that it is the duty of every citizen to come forward and support his king and his country with his whole property, and, when that is expended, even with the coat off his back. It is but too apparent that in the higher orders of the commercial world there pervades a spirit and rage for imitating the magnificence of the court. The daw, however, in his factitious grandeur, is easily to be discovered. The awkward grace with which they conduct themselves becomes more prominent and conspicuous even, than the spangled tissue which is its cover-shame. It is but meet that they should enjoy in comparative splendour, the fruits of honest industry, but not that they should thus irreverently dare to ape even majesty itself. It would therefore seem not unjust, though highly expedient in this time of necessity, for the king to make a requisition to this order of men, of the superabundant part of their riches, and to apply it to the service of the state in its present exigency. This at first sight may appear arbitrary
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and unjust, but upon a candid review of the measure, state-necessity will be found to justify this, or any other mode the government shall think proper to adopt, for raising money in time of need, or otherwise providing for its welfare and security. It is upon this principle of state-necessity, that apparent arbitrary acts are to be justified: such as the impressing of seamen, the inlisting soldiers for a term of years, and making them serve all their lives, and many others which it would be tedious to enumerate. In urgent times government must be supported. Again, This order of men have acquired all their wealth in trade, by the assistance and under the immediate protection of government, which thereby demands some proportionate requital for its services. They do not, like our venerable nobility, enjoy their vast possessions from time immemorial, by hereditary right, and therefore ought not, like them, to be excluded from the bulk of taxes. Indeed, upon reflection, I think, that this privileged order, and the sacred body of the clergy, from their rank, dignity, and universal pre-eminence in the world, should be entirely exempted from all taxes and imposts whatever, as a mark of that respect and veneration, which these orders have a right to claim from a generous, grateful, and enlightened people.

I now come to a most material part of my subject, I beg the serious attention of my young hearers, and I hope the country at large will
acquit

acquit me of any charge or imputation of inhumanity or unnecessary severity, which possibly might be attached to me, from the measures I am about to propose for adoption, in case the storm, which already blackens our atmosphere, should burst over our heads : as I am fully persuaded that it is the only way of saving the country from ruin, and a total overthrow. " The big round drops which precede the storm," have already fallen, therefore it is time we should think of shelter. To the most indifferent observer, it is evident, that a spirit of discontent is diffused over the whole country ; and what the poet applied to the progress of ' rumour,' may be as suitably appended to that of sedition, irreligion, and disloyalty.

" *Mobilitate viget, viresque acquirit eundo,*"

It behoves us, therefore, to stem this torrent, or it will overwhelm us. It is certain that for the most part in this country, heresy and dissaffection go hand in hand, and it appears to me, that to say such a man is a dissenter, is as much as to say that he is an infidel, and a republican. These men have polluted and debased the sacred name of liberty, by calling themselves, truly the friends of liberty!! a title which none are worthy of but the honest defenders of ' Church and King.' I should therefore think that, if the present reports are ever realized ; if ever this country is invaded by the atheists from the other

side of the water, that it will be expedient, (to preserve our religion and government uninjured) immediately to proclaim martial law ; to fill the country with foreign troops, if our own are not sufficiently numerous, and well-affected ; to make the house of commons hereditary, in which all the clergy shall have a seat, as the Bishops in the house of peers ; to suspend the habeas corpus act ; and to throw into prison all the non-conformists and disaffected ; there to remain as hostages for the future undisturbed possession of our present invaluable liberties and privileges. Besides, the adoption of this measure would be full of mercy and compassion, as it would put these wretches under the protection of the law, and further would shield them from the just indignation of popular fury, which, after the true patriotism displayed at Birmingham, and other loyal towns, could not fail to be excited universally in the breasts of all generous and enlightened Englishmen. But if these stirrers up of sedition should still be obstinate, and refractory even in their chains ; still spurn at their lawful and anointed King, who was sent from God to rule over us, then we shall be reduced to the dreadful alternative, that is prescribed to us by the sacred scriptures, and which it would be the height of impiety to disobey. " Those mine enemies, who would not that I should reign over them, bring them out, and slay them before me." What a dreadful, though necessary sentence for us to execute ! And what a sublime idea does it give

give us of the Supreme Being, to contemplate the unerring wisdom and infinite goodness of God, even in what we frail mortals in this nether world, call, affliction, misery, and the greatest of all human sufferings, death; τὸ τῶν φθιμένων, φθισιπῶλον. For the Almighty Disposer of events, in the vast chain of human affairs, works an eternal good, out of an apparent, temporary evil. He delivers them "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord." Blessed then are the poor, the miserable, the persecuted, and all those who suffer evil in this life "for righteousness sake;" "for they shall be comforted," and "inherit eternal life." Perhaps it may be urged, by way of argument, that if God possesses the attributes of all-wise, all-benevolent, all-merciful, and all-powerful, he might have created us happy at once, without vice; without misery; that he might have given us the full cup of pleasure and happiness, without the alloy of such a bitter infusion, as that which is so amply commixed with them.

But I will answer these daring inquirers, "the ways of Providence are unsearchable," and not to be scrutinized or investigated by the narrow limits of the mind of vain, busy man. All things must be for the best, therefore "whatever is, is right." Besides, if we were to be superlatively happy in this life, how could we exceed that degree, in the world to come? In that case, we should never wish for a change,

because it could not in the nature of things, be for the better, and therefore we could not as now, look forward, for the joys of hereafter. If we were to be perfectly happy in this world, without interruption, there would be an end of all religion, the object of which is, not so much to thank God for past enjoyments, as to pray for future ones. It is only by a comparison of our misery and happiness, that we can know the quality of either, and prefer one to the other. We must be acquainted with both to decide the preference. Misery therefore is necessary for the sake of religion. Again, it may be said, that God Almighty has not administered an equal portion of happiness to all his creatures. I admit that none can be truly happy either here or hereafter, except those of the Christian faith; but this is a particular mark of the divine favour, and ought deeply to impress our minds with unceasing gratitude towards that Being who has given us exclusively these blessings. The Mahometan, the Pagan, and the Bramin may live in comparative happiness, but it cannot equal ours. They have not the consolations Christianity affords. We may perceive that those nations may enjoy here in this world more tranquility, and calmness, than even "the servants of the living God," but they have not, as we, the rewards of hereafter. In vain have we strove to teach them this lesson. In vain have we endeavoured to convert to the true faith, these hardened idolaters and infidels! In vain have we

strewed

strewn the Holy Land with the carcases of these deluded men, in order to bring the rest into "the fold of Christ," and to a full conviction of the truth of his mission, and of the disinterestedness of the Christian Warfare. Oh! ye foolish people "when will ye understand? Why do ye not eager follow the example of the happy nations of Mexico and Peru? By the assistance of Christian armies they have emerged from darkness to light; from ignorance to knowledge; from barbarism to civilization; from idolatry to christianity; from misery to happiness. They will joyful recount to you the history "of the days that are gone," and grateful expatiate on the blessings of our religion, and the tender mercifulness of Christian Missionaries. Would to God that the infatuated natives of Hindostan knew our disinterestedness, and they would long since have been likewise converted to the true faith, and have rendered unnecessary the shedding of torrents of blood! And we should not then have had to lament our successful exertions in the noble cause of Christianity.

With regard to the Jew and the African, they have the vengeance of God stamped upon their very countenances, and give a severe lesson to mankind, in displaying an instance of the dreadful visitation of God's displeasure. The former "have seen, and yet have not believed," and were cursed by the blessed Jesus. The latter are expiating as the descendants of the Canaanites, the grievous sin and impiety of Ham, "the father

ther of Canaan." By the mouth of his servant Noah, the Lord said, "Cursed be Canaan; a servant of servants shall he be unto his brethren," which passage is a manifest allusion to, and an unanswerable justification of, the Slave Trade. How much then is it to be lamented that this infidel Convention of France, this wicked band of liberty-idolaters, who have long since banished Christianity from their country, have now impiously dared to reverse even the decrees of the great God of mercy himself, by abolishing the Slave Trade! It is however, some consolation to true Christians, that we shall not follow their example, and I sincerely hope that the English, obedient as they are to the word of God, and tractable as they are to the admonitions of his ministers, will invalidate this attempt to annul his sacred ordinances, by doubling the number of the present annual importation of negroes. But we find that the African from the coast of Guinea, whence we convey him to the happier shores of our West India Islands, carries further and indelible marks of God's displeasure, and of his inferiority to the rest of the human species. Upon dissection, a manifest deficiency is apparent in the structure and formation of the brain, in comparison with that of the European; and the whole organization is less coherent and less perfect. So much indeed are they defective and inhuman in their physiology and construction, that had it not been for a trifling

fling coincidence of animal oeconomy, with the human species, in some phenomena attending their generation, naturalists would not have classed them in the order "Primates," but among the brute creation. Let this fact then silence those clamors that have been raised in this country against so very productive a branch of our commerce; which is stigmatized, by these modern philanthropists, with the name of "traffic in human flesh!" And let not this country boast of its humanity, whilst it provides so scantily for the greater part of the sacred order!

To conclude, let us, my brethren, attend to the voice of Heaven, let us obey the injunctions of Christianity, and draw the sword afresh against this band of atheists, who, after having overthrown their own religion and government, are striving to accomplish the same throughout the world! Remember, Fellow-Christians, that the blood-stained sword which first gained us the ascendancy of our blessed religion, must not be suffered to rust in the scabbard, when that religion is attacked by armed atheists, and insidious sceptics! A religion and a government that is nobly "got by blood, must be by blood retained." Remember, likewise, the admonition of Christ in the text, "and ponder it well in your hearts;" "Think not I am come to send peace on earth: I come not to send peace, but a sword." So that, my brethren, "after having fought,

fought the good fight," and "happy in the remembrance of a well-spent life," we may be received into Heaven by our blessed Lord and Saviour, with the joyful gratulation, "Well done, good and faithful servants, enter ye into the joys of your Lord."

Now to God the Father, &c.

F I N I S.

ERRATUM.

Page 11, line 17, for Lord, read the Lord.